

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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## The Principles of Nature.

LETTER FROM HON. N. P. TALLMADGE.

REPLY TO COUNT GASPARIN.

MESSERS. PARTRIDGE AND BRITTAN:

IN a recent number of the TELEGRAPH, you quote from the *Journal of Commerce* the eulogium of the editor upon the book of Count Agénor De Gasparin, with the misnomer, "Science vs. Modern Spiritualism." Such a commendation from such an orthodox source induced me to read the book, to see if, in the language of the learned editor, it "saps the very foundations of Spiritualism, and wholly deprives it of the supernatural element which gives it its life." The editor admits, that all that has heretofore been written against it, has only served to strengthen it and add to it "new proselytes," because "the arguments by which it is met, are more foolish than the doctrine itself." Now, it so happens that the arguments of Count Gasparin are the same that have heretofore been urged against it, with this difference, that some of those who have preceded him have presented and maintained their positions with more force and more logical precision than he has. I am led to conclude, therefore, that the learned editor of the *Journal of Commerce* has either not read what has heretofore been written against Spiritualism, or that he has very carelessly read the Count's production; or it may be that he has been attracted by its Evangelical tone, and its denunciation of Unitarianism and Roman Catholicism. At all events, he has come to a very "lame and impotent conclusion."

Count Gasparin's style is tediously and painfully *diffusive*; his matter is without method, and his argument illogical. His two volumes, containing between nine and ten hundred pages, could have been profitably condensed into one hundred, and thereby presented his theory more lucidly and his reasoning more forcibly. As it is, the reader is lost in the maze of his voluminous citations, and his embodiment of extraneous and irrelevant matter. He might with as much propriety, have inserted in his book, bodily, Scott's *Demonology* or Jung Stilling's *Pneumatology*. His book, however, is calculated to produce the same effect as all that have preceded it, namely, to add new strength and new converts to the cause of Spiritualism. If I had entertained any doubts on this subject, the Count's book would have entirely removed them, from its utter inability to give any satisfactory explanation of these manifestations except on the spiritual theory. He is, no doubt, a very amiable and excellent, and perhaps, on subjects with which he is conversant, a learned man. But, on the subject of Spiritualism, he is altogether out of his element—and for the best of all reasons, that he has not yet learned the A, B, C, of it. Hence his mistake in attempting to write on a subject which he knew so little of. A large portion of his book is in answer to those in Europe who know but little more of it than himself; and if it had been confined to his own latitude and longitude, it might have answered very well the purpose for which it was intended. By transferring it to an American atmosphere, like Professor Faraday's theory,

it will fall still-born before the advanced intelligence of the American mind.

The Count has rendered one especial service to the cause of Spiritualism in this, that he has proved *that the movement and raising of tables is no humbug or delusion*. I hope, therefore, that the editor of the *Journal of Commerce*, as well as others of the secular press, will no longer, with so much self complacency, not to say decency, apply the epithet of *dupe* or *knave* to all Spiritualists who have heretofore given their testimony in favor of the same class of manifestations, which are now proved by the Count and adopted by them, in the endorsement of his book. But with the movement and raising of tables, the Count's experience ends. And still, he has the modesty to arraign the "Spiritualists of America" for their statement of facts, because they go beyond his experience, and, of course, beyond his belief!

I have said, that the arguments urged by Count Gasparin are the same as those urged, and better urged, by American writers who have preceded him, and who have endeavored, like him, to divert Spiritualism of the "supernatural element." I need only refer, amongst others, to Rogers, Dods, Mahan, and the author of "To Daimonion," for all, and more than all, that the Count has put forth on this subject.

Let us now turn our attention, briefly, to the principles on which the Count proposes to explain Spiritualism. They are *first*, error of testimony; *secondly*, action; *thirdly*, fraud; *fourthly*, hallucination. It would, perhaps, be a sufficient answer to the *first* to say, that if he doubts or rejects the testimony of gentlemen of as high standing and character as himself, both in their public and social position, those gentlemen might in turn, with equal and more propriety, reject his testimony as to the facts which he relates. But I do not doubt his facts. The character given him by Dr. Baird in his Preface, is a sufficient guaranty to me of the truth of his statements. Aside from that, having seen similar, and vastly more extraordinary, manifestations, I want no better testimony of their truth. Why, then, should the Count doubt facts stated by "Spiritualists of America," provided the testimony is such that it would convict and execute a man, if on trial for his life, and these facts were in issue? The difficulty lies here. Such facts would utterly upset the Count's theory of *fluid action by the will power*; and thus, knocking from under him the very foundation of his system, the splendid superstructure, which he has erected with so much cost and labor, would necessarily fall with it. He does not exhibit the candor and honesty of Dr. Dods, who said in his book against Spiritualism, that if certain facts are true, "then I must candidly confess that I have no philosophy to reach the case," and declared he should become a Spiritualist. On being satisfied of the truth of those facts, Dr. Dods did become a Spiritualist, and is now an able and efficient laborer in the cause.

How do we establish any fact? We establish it by human testimony. Every fact depends on human testimony. The Bible itself, which the Count and I believe, is handed down to us, after a lapse of more than eighteen hundred years, on human testi-

mony. Whatever may be said of the internal evidence of the truth of its inspiration, it has, nevertheless, been transmitted to us on human testimony. Why do the Count and I believe that after Christ's crucifixion and entombment, an angel rolled away the stone from the door of the sepulchre? On what testimony do we believe this? Why, on the testimony of a Roman soldier! and the priests bribed him to keep a secret for a time—a fact that goes to show the character of the witness—but still we believe it; and Count Gasparin believes it; and, at the same time, does not believe Judge Edmonds and other "Spiritualists of America," as to facts within their own knowledge, notwithstanding they are living witnesses, of the highest standing and character, and of unimpeached and unimpeachable integrity before the world! Can bigotry and prejudice go farther?]

But, lest your readers may think that my language in relation to the Count is too strong, I will give them a specimen of the manner in which he ignores testimony, and thereby denounces the character and integrity of witnesses. He says, "We read in American books and journals, of men raised and suspended in the air, and thus transported from one end of the chamber to the other, over the heads of the persons therein assembled; of hands without bodies, which are seen or felt, or which, without being seen, write the signature of deceased persons; of pens, which move, unguided, across the paper! Here again, I have the right to ask for proof, and to be astonished that it is not very abundant and very categorical." Now my testimony has been given to the public for most of the above manifestations; and I could add a vast many more equally, if not more marvelous, than those. Count Gasparin had it before him when his book was written—for it was contained in the Appendix to Judge Edmonds' first volume on "Spiritualism," which the Count had, and from which he quotes. But he goes farther and says, "When Judge Edmonds' represents the *odé fluid* as seizing a pen, dipping it into ink, guiding it over a sheet of paper, and calmly tracing thereon sentences in Hebrew, in Sanscrit, in languages of which the persons present have always been ignorant, I am content to answer, that I do not believe the first word of the statement." Now, if Judge Edmonds' has made this statement, why should it not be believed? Thousands of "Spiritualists in America" have seen manifestations equally marvelous, and whose testimony is as reliable and as unimpeachable as that of the Count himself, when relating his own experience, however limited and meagre that may be. Why then, I again ask, is this testimony not to be received? I can give but one answer, namely, it would wholly demolish the Count's favorite theory, and, in the language of Dr. Dods, he would "have no philosophy to reach the case," and would have to become a Spiritualist!

The Count's next principle is *fluid action*, or *nervous fluids*; he cares not by what name it is called, but says, when the tables move without the contact of his hand, "it is certain that they obey a physical force, a material action determined by *my will*." In other words, his *will*, through the agency of the nervous fluid, causes the table to move! As I remarked above,



this theory was put forth by the author of "To Daimonion" long ago, and much more ably and lucidly than it has been by the Count. It had its day; but, like every other theory, was soon overthrown by new phases of the manifestations. When we reflect on the variety of manifestations, not only physical but writing, speaking, singing, playing on all kinds of instruments, without human agency, it is perfectly puerile, not to say ridiculous, to set up such a theory as that of the nervous fluid in connection with the will power. By way of illustration let me state a case within my own observation. The Spirits, or some intelligence through the rappings, told us they would hold the table to the floor, so that we could not raise it. It was a large round table about four feet in diameter. I tried to raise it not only with my will, but my hands, but I could not move it a hair's breadth from the floor. Four of us then took hold of it, one on each side, and lifted with all our will and might, but the table remained as if it was firmly riveted to the floor. We then determined to make another effort, and with the utmost exertion of our will power, and with our muscles to their utmost tension, we could not raise it one particle from the floor, and only ceased our efforts when the top of the table gave way! Now, where was Count Gasparin's will power in this case? Why, it was united with our muscular power, and still we could not raise the table! This simple illustration of itself shows the folly and absurdity of such a theory. But when we come to apply it to the higher manifestations—those which involve intelligence, and which can only proceed from mind, it becomes perfectly ridiculous. What will power was it that caused my daughter, only thirteen years of age, to play the piano in a style equal to that of the most skillful performer, when she had never played a tune on the piano in her life, and never knew one piece of music from another? What will power was it that caused pianos to play in my presence repeatedly, when no human being was within twenty feet of them, and in a style not surpassed by Strakosch, De Meyer or Thalberg? What will power was it that caused a sentence to be written, purporting to come from Calhoun, without any human agency, and which was pronounced by his most intimate friends to be the perfect handwriting of Calhoun? What will power was it that caused Charles Linton to write "The Healing of the Nations," a work far beyond the capacity of the medium or of any living man—a work which, compared with Count Gasparin's, would stand as "Hyperion to a Satyr?" But enough of these examples. They might be multiplied and piled up mountain-high, "like Ossa upon Pelion," and supported by the testimony of thousands upon thousands of witnesses! What then becomes of this nervous fluid, this will force to produce these manifestations? "It vanishes into air—into thin air." I admit that certain manifestations may proceed from the will; for example, such as we see in mesmerism, psychology, etc., and these are nothing more nor less than spiritual manifestations. It is the spirit in the body operating on the spirit in the body. How much more, then, can the disembodied Spirit operate on the spirit still in the body, after having "shuffled off this mortal coil?" So far, therefore, as Count Gasparin's will force proves anything, it proves the spiritual source of the manifestations.

The Count's third principle for explaining these manifestations is *fraud*. On this branch of the subject I have but a word to say. That there may be fraud in certain cases is not improbable; but it is as nothing compared with the great bulk of these manifestations. Our mediums, too, as a general rule, are above the suspicion of fraud. They are of too elevated a character to be suspected of any such thing. Hence the idea of fraud amounts to nothing.

The Count's fourth and last principle is *hallucination*. In other words, when a manifestation is too marvelous for his belief, we are to surrender the evidence of our senses to his doubts and caprice. In this the Count does not stand altogether alone. There is to be found occasionally one in this country who, like the Count, is *hallucinated by hallucination*! I could point him to an editor—an able, excellent and pious man, though not as evangelical as the Count, who believes that no man ever yet saw a table move without the contact of human hands. What would the Count say to this? Which is laboring under hallucination? the Count or the Editor? Now I think it is the Editor, but the Editor would think it was the Count. Who, then, is to decide this grave question of hallucination? I know of no better way than to resort to the rules of evidence, as founded on the evidence of our senses. If the Count is certain that he saw

the table rise without the contact of human hands, and I believe his testimony, will he not believe me when I tell him I heard a piano played without any human being near it? Can I not trust my sense of hearing as well as he his sense of sight? If, then, I believe him, why will he not believe me? But it seems that the manifestations, as testified to by the "Spiritualists of America," are on so much larger scale than those of Europe, that the Count can not believe them! He might as well doubt that our lake Superior is bigger than the lake of Geneva, near which he resides, or that the Mississippi is larger than the Thames, of which he has heard if not seen. The facts, in regard to all these things, are established by unimpeachable human testimony. Who, then, shall be believed? Certainly not the man who claims infallibility for the evidence of his own senses, and denies it to another. But it seems that some of Judge Edmonds' facts were so marvelous that the Count would "not believe the first word of the statement." Now it so happens that I have witnessed some of the same manifestations described by Judge Edmonds, and will add my testimony to his, even at the expense of being placed in the same category with him, as an incredible witness. I will also add one or two more manifestations in his and my presence, by way of increasing our incredibility! I was once present at Judge Edmonds' when I heard his daughter converse for an hour in modern Greek with a gentleman from Greece, a language of which she knew not the first word. I heard her describe scenes then transpiring at the siege of Sebastopol, which were afterwards fully confirmed on the arrival of the news from the seat of war. These things were known to several persons at the time, and freely communicated to others. Were we all laboring under an hallucination at the time? Did this Greek gentleman suppose he heard modern Greek spoken by this young lady when he did not? Did the news from Sebastopol confirm what she saw and related to us that evening, or were we all *hallucinated*, both at New York and Sebastopol? Once more. I saw at the Judge's, on another occasion, four mediums, all entranced at the same time. I give their names; the Judge's daughter, my daughter, Miss Jay and Mrs. Fitzgerald, that Count Gasparin, or any other dignitary, can inquire into the state of hallucination which existed at the time. These four mediums, thus entranced, and purporting to be influenced by Luke West, formerly one of Christy's minstrels, sang the air of "Lilly Dale," carrying the four parts, the words *improvised*, the poetry and sentiment exquisitely beautiful, and *all four singing the same words at the same time*—words which none of us had ever heard before, and have never heard since! There were other persons present beside those above named, who witnessed and admired the performance, as we all did. Were we all *hallucinated*? Did we suppose we heard this singing when we did not? The very question shows the utter absurdity of an affirmative answer.

I have thus gone through, as briefly as possible, with Count Gasparin's four principles, on which he attempts to explain Spiritualism, as having in it no "supernatural element;" and I leave it to your readers to judge of the futility of his reasons and the absurdity of his theory.

But the learned Count is not content with having established to his own, if to nobody's else satisfaction, the will force as the means of divesting these manifestations of any supernaturalism; but he feels himself called upon, in order to get rid of the Spirits, to deny that disembodied human Spirits ever revisit the earth. This position has occasionally been taken by some of the clergy, notwithstanding the belief in a spiritual intercourse between the living and the dead is as old and as universal as the world. It was the belief of the ancient philosophers before the time of Christ, and has been the belief of all Christian denominations since, and has never been questioned or denied till it became necessary, by that means, to ignore these spiritual manifestations. My limits do not permit me to cite authority on this subject; but I refer the reader to my Introduction and Appendix to the "Healing of the Nations," where he will find this position abundantly proved and established.

After all, I fear the Count has, unconsciously, been led astray from the true philosophy of Spiritualism, by his strong Evangelical tendencies, or rather his antagonism to Unitarianism and Catholicism. I can well imagine his feelings toward the Unitarians, for he resides near the spot and breathes the atmosphere where, centuries ago, Calvin gloated over the burning of Servetus. And surrounded as he has been, for most of his life, by the repulsive views of Romanism, I can appreciate his feelings to-

ward that sect of Christians. As I am neither Catholic nor Unitarian, but Evangelical in my education and bringing up, I feel that I can properly discriminate in relation to the views he presents, without any danger of doing him injustice. Why he has made, then, such a tilt against the Unitarians of the United States, I am utterly at a loss to determine. He makes them the head and front of Spiritualism. This is an idea I learned, for the first time, from his book. I am aware that there are many Unitarians who are Spiritualists; and I am also aware that there are amongst them some of its most bitter opponents. I might here instance Gov. Everett as one—one, who, in his Plymouth speech, some time ago, went out of his way to attack Spiritualism with all his flowers of rhetoric, and all his powers of eloquence. But Spiritualism survived his unprovoked assault, and has been ever since spreading far and wide, with unexampled rapidity. I predict it will survive the assault of Count Gasparin also. But why attempt to identify Spiritualism with Unitarianism? Is it to excite the jealousy and hostility of the Evangelical sects? So far as my information goes, there are in the spiritual ranks as many of the latter as of the former. But Spiritualists have no creed. They go to establish the fact of spiritual intercourse, and beyond that they leave every one to form his own opinions according to the dictates of his own conscience. There are amongst Spiritualists, and prominent ones too, those who believe in the divinity of Christ as firmly as Count Gasparin himself. Why, then, attempt this crusade against Unitarianism, if not for the express purpose of prejudicing and misrepresenting Spiritualism?

From the views I have presented of Count Gasparin's book, it must be evident that his theory, like all which have preceded it, must fall to the ground. There is, therefore, but one place of refuge left to him, and that is the one now taken by some of our Evangelical clergy, namely: that all these manifestations come from the devil, or from evil spirits. When ministers have come to this conclusion, I think they are in a very hopeful way. I then have no difficulty with them; for they can not long make their congregations believe that a wise and benevolent God has established a law of spiritual intercourse by which the bad alone, and not the good, can communicate. Such a gross absurdity can not long be believed, and the people under their charge will be ready to say, as I have already known many to say, "We will investigate these manifestations and thus 'try the Spirits,' and judge for ourselves 'whether these things be so.'"

One remark more and I have done. The Count, like other opponents of Spiritualism who have preceded him, introduces a low order of communications, as evidence that they are not from the Spirit-world. Now, if the Spiritual theory be true, namely, that the Spirit enters the Spirit-world as it leaves this, then this low order of communications is just what we have a right to expect from such a class of Spirits. They are the same there that they were here. But the Count, like others of his coadjutors, seems studiously to avoid introducing communications of a high order, although they are ready to his hand. There are those which, for simplicity of style, purity of sentiment, and profundity and sublimity of thought, are unsurpassed in the annals of modern literature. Yet all these are overlooked, and the most degraded and vulgar alone presented to the public eye. If the Count should visit New York and wander through the "Five Points," he might, on his return home, with as much propriety put forth the language and sentiments he heard there as specimens of good society in the city of New York, as to put forth this low order of communications, as specimens of Spiritual Intercourse! Very truly yours,

K. P. TALLEMAGE.

FORD DU LAC, February 9, 1857.

SINGULAR SCIENTIFIC FACT.—An amusing instance of absence of mind occurred a day or two since, where a profound explorer into the mystery of chemical science burnt his nose by a fluid lamp with which it came in contact. We met him a day or two afterward, with a large plaster of Russian Salve on his nose, and asked him about his hurt. "It looks bad, don't it?" said he. We assured him it didn't look anything else, and asked him if it hurt him much when it was raw. "No, it's a bit," replied he; "in fact I didn't feel it at all, I was so absorbed in my experiments; I thought I kept smelling something like burnt meat; I imagined it was a dinner cooking somewhere, and kept right on till my student told me my nose was on fire, and putting my hand up, I found it was even so. I thrust it in a bucket of water and extinguished it, but it has left the mark, you see." This, if true, shows the power of mind over body—unlike ether or chloroform, it is as effectual as either in promoting insensibility to physical pain.—*Boston Gazette.*



## MOSES AND THE MIDIANITE VIRGINS.

"All the women children keep alive for yourselves."

This matter has been misrepresented, and then that misrepresentation "howled over," as if it were a reality, long enough.

Thomas Paine said of this, that the Midianitish virgins "were consigned to debauchery by the order of Moses," and Dr. Hare has repeated the same charge in substance, by accusing Moses of reserving those virgins "for systematic violation." How many times he has repeated the same accusation in some form in his articles, I have not cared to count, for it has been with him "the harp of a thousand strings."

We will take the whole history of the connection of the Midianites with the Israelites, and then we shall have the matter before us as it really is, and not as enemies have represented it.

1st, then, be it known and understood, that the Midianites were not one of the seven nations that the Israelites purposed to expel or destroy, in order to gain possession of their own land; and hence, if the Midianites had any trouble with the Israelites, they had to first provoke that trouble upon themselves. It would be a quarrel of their own seeking, Ex. 33: 2; Deut. 7: 1; Josh. 3: 10. But all this weighs nothing with some, who can not see anything but quietude and innocence, and purity and uprightness on the part of those surrounding nations, and see nothing but wrong, oppression and cruelty on the part of the Israelites, however much they were outraged by those nations.

2d. The trouble between Midian and Israel arose as follows: The Midianites, at the instigation of Balaam, engaged many of the Israelites in a most disgusting, shameless, open debauchery, justified and encouraged in honor of the Midianitish idol, "Baal-peor," who was worshiped by shameless obscene rites.

3d. Moses would not allow this degradation, which could have resulted in nothing less than the moral and national destruction of that people; and if he had tolerated this, he would have been cursed as heartily as he is cursed now, by the very ones who curse him for the efficient manner in which he broke up and banished those outrageous abominations. Let us see how he proceeded, and we shall find that his purpose was good, even if we can not, at this late day, without knowing and feeling the pressure of all the circumstances as he did, justify all the measures he adopted.

4th. He commenced the work among his own people first, by causing those vile transgressors among them to be punished. "And Moses said unto the judges of Israel, slay every one his men that were joined unto Baal-peor." What else could he have done in the situation in which he then was, surrounded with such people? But while he had the right and the power to cause that the transgressors among his own people should be brought legally to justice, he could not cause the same to be done among the Midianites.

5th. It was necessary that Moses should do something with the Midianites, to make them keep clear with their mischievous and ensnaring abominations. Hence the command, "Vex the Midianites and smite them; for they vex you with their wives, wherewith they have beguiled you in the matter of Peor"—Numbers 25. No one will complain of the requirement that the Midianites should be prevented in their villainy and wives, however much they may censure Moses for the manner in which he did it.

6th. He accordingly sent an army against the Midianites—Numb. 31. They invaded Midian and "slew all the males," meaning, of course, the men that they met, as far as they invaded. "And the children of Israel took the women of Midian captives"—ver. 9. They did not take ALL of the women of Midian into captivity (as I will show before I close), as our translators would make us think by inserting the word *all*. And it would seem from verse 16, that they were of that class who were personally guilty; for Moses said of them, "Behold these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor." "And the children of Israel took the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods."

7th. On their return with their captives and booty, as Moses and Eleazer went forth out of the camp to meet them, Moses was offended with "the officers of the host, the captains over thousands and the captains over hundreds," for attempting to bring those women captives into the camp of Israel. "And Moses said, Have ye saved all the [or rather these] women alive? Behold, these caused the children of Israel, through the

counsel of Balaam, to commit trespass against the Lord in the matter of Peor. Now, therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that have not known man by lying with him, keep alive for yourselves."

8. It is asserted by Paine that those daughters "were consigned to debauchery by the order of Moses," and Dr. Hare says they were reserved "only for systematic violation." I want the reader to look at the glaring absurdity which this charge involves. The children of Israel had been guilty of gross debauchery with the women of Midian, and Moses, to prevent a continuation and repetition of the same wickedness, caused all the guilty ones to be put to death, both male and female, as far as he could, and then publicly assigned the innocent daughters of Midian to the innocent sons of Israel for a repetition of the same offense!! It would hardly be expected that a writer as coarse and rash as Paine, should make a charge so preposterously absurd and vile! But aside from the prominent absurdity of this charge, there is nothing in the phraseology of the text that can fairly be construed to indicate anything of the kind, which shows that such objectors find it necessary to exaggerate, in order to produce the desired effect upon the reader's mind.

It has been abundantly shown in former articles, that the law of Moses required the Hebrews to hold the persons of their female captives inviolate. They might marry their captives if they desired them; but they could not do this without submitting to certain delays and formalities, after which she became his wife, entitled to all the privileges of a Hebrew woman, or went out free.—Deut. 21: 10—14. The truth is, they were only allowed to retain these young Midianite captives as domestics, educating them in their families, and employing them as servants. And they could not have been in so bad a school there as among those shameless, immodest Midianites.

"Of the women killed on this occasion (says a writer), it may be safely said that their lives were forfeited by their personal transgressions."

The hard part of this matter has not been noticed yet—the distinction of those innocent, unoffending male children! Moses in the whole of this direction respecting these captives was acting of himself, and did not claim any divine direction. I do not wish to justify this butchery of those children; or the only apology that can be made for it is, the barbarities of the times and the necessities of the case. This transaction is not to be judged of by the condition of society at this day, but by the state of society then, the manners and customs and knowledge of those times. And we can not know and realize the nature and pressure of all the circumstances in the midst of which Moses was struggling. The Midianites provoked the war needlessly upon themselves, and must have expected to fare according to the customs of those times. Warfare against a faithless and vile people can not be conducted with the same lenity and mildness as against a more honorable and magnanimous nation. And Moses resorted to no new or unusual barbarity, and the customs of the times sustained him in all that he did.

9th. It has been imagined that this was an extirpation of the Midianites as a people. But this was not so. It was intended as an invasion to punish, and prevent their wives, not to extirpate. They continued a marauding and savage people ever after, till they were destroyed as intolerable nuisances. We read, Judges, 6, that they afterward oppressed Israel "seven years." "And the hand of Midian prevailed against Israel; and because of the Midianites the children of Israel made them dens which are in the mountains and caves and strongholds. And so it was when Israel had sown that the Midianites came up, and the Amalekites and the men of the East, even they came up against them, and destroyed the increase of the earth till they came to Gaza, and left no sustenance for Israel, neither sheep nor ox nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number; and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites. They were at last defeated by Gideon in the valley of Jezreel, which appears to have put an end to their existence as a nation.—Judges 8.

Thus their intercourse with the Israelites commenced by loose and degrading villainy, for which they were deservedly punished, but ended by the children of Israel destroying them in self-defence, after they had endured seven years of pillage, robbery and devastation from them.

## THE MILLENNIUM OF SPIRITUALISM.

Our Millennium shall not be an age of seething brains only, but of deep, restful souls. Has it dawned? Is the end at hand?—the end of that world of doubt and darkness, of spiritual wandering in the desert, and furnishing above the bones of the countless pilgrims who have whitened their crooked path through the vast places of despair, seeking in vain for the waters of life? Timidly, yet hopefully we believe it has, the more that while the faith which we nourish seems to deny all other creeds, it really accepts them, and finds in the new era of Spiritualism, the oldest faith revived, the dim floating cloud-shapes of belief, and hope and prophecy, which seemed drifting to every point, converged and condensed into one solid temple, planted on the rock of ages. From the stand-point of the destructionist we are spared the task of showing the parallel between this age and the visual age of the end. For a good half century, surely, the Iconoclast spirit has been rampant enough to satisfy the most eager prophet of destruction, that the end of many things was at hand.

The principal part of the mental and moral activity of the age, outside of the mechanic arts and a few unavoidable charities, has been in down-pulling and devastation, a most hearty and perhaps rather fruitless bombardment of the Sevastopol of sin and error. It suits our genius to break things, and a hollow god, a sham king, or a weak president, are equal prey to our belligerent sons of thunder. Whether we will mourn or not, it is true, fatally irrevocably fixed, that creeds long sacred with the gathered mold of antiquity are fast being numbered with the dead. The hot intensity of hell and the vestibule of its burning jurisdiction have given way, quenched by the waters of the river of life and the assuaging fountains of mercy, cut short by the obession of the whole realm of ignorant manhood, and innocent childhood, and in advanced minds, it has changed its ignipotent whips of vengeance, to the necessary result of violated law. This world is going out too; not indeed by fire, but washed out by the waters of the living truth. It goes with all its kindred satellites, the bloody gallows, the retributiveness of the penal code, and all the cruel off-spring of mere revenge; and in their places rises a world of law, natural restraint and natural liberty, under the guidance of a God of boundless mercy. All the unanswerable problems of free-will, of fate, election, foreknowledge and foreordination, have dwindled down to a slender, failing voice, and the now manly utterance of the pulpit deals with more human interests, comes nearer some expression, if not some slight satisfying of the soul's wants.

This revelation has been with a power, a might that if divested of its almost universal benevolence had been a terror to the very soul; the hair of the very bravest had stood on end, and his chilled blood had crept back upon his heart, at the sights and sounds of its inexplicable phenomena.

It comes with foretelling, with warning. It has been from the very first, its own best prophet, and step by step it has foretold the progress it would make. It comes, too, most triumphant. No faith before it ever took such a victorious stand, in its very infancy. It has swept like a hurricane of fire through the land, compelling faith from the baffled scoffer, and the most determined doubter. One after another of the good, learned doctors and divines have left it for dead on the battle-field, but with a vitality as unapproachable as the life of its infinite Author, it starts up strong from the contest.

Slight things are powerful when their law is known. Old skeptics who had stood the battery of a thousand pulpits, have surrendered at the tipping of a Spirit-hand on their unconscious tables. Lightening and darkening of council with words without wisdom, automaton brains and no brains at all, *Od* force and more odd weakness, have all come to the rescue of baffled unbelief, and still the faith goes on blessing the sick soul, wearied with hollow cant. The little pine wainscot that shook the air in a small room in Rochester, has echoed to the ends of the earth and shakes old creeds like the judgment-thunders. We march to the tune of that magic music, and while the quick ear detects the tiny sound, the enlightened soul sees far into the surrounding mystery and presses to its aim. Thus it has justified its claim to come to victory.—*Spiritual Curio.*

ABOUT BEES.—A swarm of bees in their natural state contains from 10,000 to 20,000 of the insects, while in hives they number from 30,000 to 40,000. In a square foot of honey-comb there are about 9,000 cells. A queen bee lays her eggs for fifty or sixty consecutive days, laying about five hundred daily. It takes three days to hatch each egg. In one season a single queen bee hatches about 100,000 bees.





"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, MARCH 14, 1857.

### SPIRITUALISM AND REFORM.

ALTHOUGH the progressive classes in the different fields of reform are thoroughly imbued with the idea of "a good time coming" for humanity, yet the methods by which they seek to inaugurate that *good time* are as diversified and incongruous as the creeds and theologies, the social systems and platforms of the old conservative sects and parties in church and state. Each reform party has its own particular hobby, which it rides, with but little reference or regard to the equally holy hobbies of others, and if needs be, hesitates not to ride rough-shod over them. Some seek to inaugurate the "good time" through ideal conceptions of God; others through a religious creed; others through improved systems of sociology; others through commercial and financial reforms; others through the enfranchisement of woman; others through political reforms; others through law reforms; others through science, philosophy, etc., etc.—each party discarding the great facts in nature, viz., the *Harmonies in diversities*. The relationship and dependencies of all the various reform movements are overlooked. Instead of charitably recognizing the appropriate specialities of each humanitarian endeavor, and the analogies necessarily subsisting between them, each party or clique seems to prefer that the masses remain in ignorance and degradation, to their elevation through rival methods. The reform movements of the day are too superficial—one-idea enterprises—and they can only develop like characteristics in men and women who yield themselves up to them; that is to say, one or another of the faculties or functions of their natures are unduly developed, to the neglect or suppression of others. The result is everywhere apparent in the great diversity of effort and opinion, uncharitableness, intolerance, and political and sectarian animosities. We can not expect a good harmonic man from the development of one faculty or department of his nature, that part being neglected, he should still be an *integral harmonic man*.

Reformatory endeavors have been partial, fragmentary, and in a measure destructive of each other, and of all genuine radical reform. A movement is demanded which shall unitize all progressive reformatory spirits; and while it is fraternal in its character, it must be earnest, and reach down to the root of all evil.

Before this unitizing and deep reformatory movement can be inaugurated, men must disintegrate themselves from sects, parties and societies, cliques or fragmentary enterprises, and become *individuals*—sovereigns of themselves—and assume the responsibilities of true manhood; observing, reflecting and speaking from the internal *Me*. A few men of this description meeting together in free and fraternal relations, with an earnest purpose, would soon inaugurate the proper unitary reform. I look hopefully to modern Spiritualists to institute this reformatory movement, chiefly because they are more free and fraternal, and know more and better the scope of human needs and relations than other men. Modern Spiritualists have all the knowledge of the devotees of history; and moreover have held converse with Spirits, and from them learned the consequences of a well and ill-spent earth-life. It is to me absurd to expect those who know nothing of a future life, to properly live or strive for reforms essential to the best interests of that unbroken continuity of life beyond the dissolution of the earth-body. The life of man is regulated by his faith and knowledges; and his experience and sufferings incarnate in him reform.

Humanity, in the broad catholic sense, is not embraced in any of the reform enterprises; the idea of self, family, clique, party, society, town, state or nation limits the generous flow of charity toward *all* mankind. There is always somebody somewhere outside of them, upon whose rights and interests they pirate, which causes these outsiders to do the same thing, so far as they are able, and to associate together for self-protection. The idea of despotic power, as exhibited in beasts and men through might, has in some instances changed from the individual to as-

sociations—from physical to mental power. But at present society is swayed and moved by despotic power, exercised both through might and mind. Humanity realizes its needs; and in pursuance of its experiences of governing, or being governed, by might or mind, it shuffles off *individual responsibility* and looks to this chaos for some new and wonderful development or birth of an *individual*, in whom *all* the virtues, wisdom and power shall culminate—who shall assume paternal care over all the people. As some of the religious sects believe that sin originated in heaven—that the relations and condition of the highest angel caused, or allowed him to sin, so people look to the depth of degradation and chaos, for the culmination of virtue, love, wisdom and power, to be embodied in a grand man, to be ere long developed. Humanity will never attain its highest capabilities and needs by *waiting* for some individual to come along to instruct and supply them. It is a truth yet to be realized, that the individual, in a great degree, must work out his own salvation.

Behind, or underlying all the different reform enterprises, there is a certain *individual harmony and true manliness*, striving for utterance and action. These endeavors are strangled in a great measure, by the united opposition of the sectarian and one-idea movements, which they equally impinge. If a great truth is uttered, or a principle advocated which can not be met by argument or reason, the author and adherents are slandered, traduced and crucified between two thieves—the Church and State—as in Christ's time. The danger is *not to society*, but to him who gives birth to a new thought or principle. Hence people are schooled in speaking and writing much, without saying anything; that is, they speak against time, and write to fill up space, rather than to express live thoughts.

How much it is to be regretted that the fact, truth or principle witnessed, uttered or presented, is at once associated with, and considered as part and parcel of the witness or author, and that if the new fact, truth or principle can not be subverted on its merits, the personal habits and character of the discoverer or author are maligned, traduced, and are brought to bear against the merits of the truth or principle promulgated. So prevalent is this that brethren of the same faith sometimes crucify each other on the altar of personal slander and vituperation. They seem to forget that *truth* makes the man what he is, instead of man the truth. The idea of *self* too often intervenes, and occupies the thoughts to the prejudice and exclusion of truth and righteousness. When men are intent on truth, and have a single eye to humanitarian results, persons and *self* sink into insignificance. The measure of a man's love for truth and uses may be determined by his abnegation of personal and selfish considerations. Where the great ends of truth and humanity are concerned, it is impertinence to introduce persons before the vision of the public, and divert its attention with a warfare of personalities. The love of truth, not for the sake of self, not for the sake of gain, glory, honor, place and emolument, but for the sake of God and Humanity, is, after all, the true test of manhood. The man, sect or party who is imbued with this sentiment, has very little to do with merely personal considerations.

But how stands the case now in all the different departments of progress? How far have the interests of *persons, sects and parties* been subordinated to the interests of truth and Human development? Have not *persons* been the principal end and aim, and the interests of Truth and Progress only the specious pretext? Have these not been lost sight of in the bitter partizan spirit, the vituperations, recriminations, personal encounters, detractions and backbitings of sects, parties and individuals? There is everywhere manifested a bitter spirit of partizanship, induced through the love of self, fame, preëminence, emolument, place, and dominion, which completely overrides the love of Truth and Humanity. This is exemplified in the political arena, the legislative halls, the laws of our country, the religious sects, and in society generally. The result is fraud, overreaching, corruption, bribery, conspiracy, hatred, malice, jealousy, envy and personal rencounters in our legislative halls, and garroting and murders in our streets and houses.

A stupendous exemplification of the fact that the interests of the masses and the well-being of society, are secondary to personal ambition, and sectional or private interests, has just been presented in our late Presidential campaign. The platforms or principles of the parties were early and generally discarded, or subordinated to partizan and personal warfare against unoffending candidates. Their characters were cruelly maligned and

traduced. The sanctity of their firesides was invaded. Every act of their lives was misrepresented and denounced. Their parentage and place of birth were ransacked; and not only their own, but the religious tenets of their fathers, mothers, brothers, sisters, wives and children were overhauled, together with their baptisms, sacraments, etc., etc. The discussion was not so much upon the great Humanitary principles involved in the election, as upon the private, personal, childhood acts of the candidates. From the Presidential candidate down even to the pettiest corporation or town officers, and the exponents of social and religious reforms, we see this same envy, malice and denunciation, seeking out its victims.

As there are seed time and harvest, heat and cold, day and night, and the ebb and flow of the ocean's tide, so there are seasons of mental and spiritual harmonies and disharmonies. As an illustration of this fact, I appeal to a comparison of the general moral rectitude of mankind in one period of human history with another, and especially would I challenge comparison between the last year and any preceding year within the reader's recollection. There seems to have been an uncharitable, restless spirit brooding over men and nations (some would call it an evil spirit or spirits,) stirring up the very depths of envy and strife among the people. Gross recklessness overawes sound discretion; and the sanctities of truth and righteousness are invaded by all manner of uncharitableness, error and intolerance, while human tongues hiss with serpents vile. Pistols and daggers, instead of the sentiment of brotherhood, have become the protectors of judicious men in our streets, and Christian people stand amazed amidst the tumbling Babylons.

This spirit or influence is both epidemic and contagious in its character. It breaks out and rages in one locality until its aliment is exhausted and fury spent, and then passes to another place. The recent alternative presented to the peace-loving citizens in San Francisco, namely, to yield their franchise, virtue, integrity and laws, even to the abuse and control of bandits, or band together to resist the threatened danger, during the reign of this spirit—seems now to be transferred to our own city of New York where like results are threatened.

This Spirit or influence is contagious through physical and mental contact. This is shown through the personal encounters, slanders and intolerance, everywhere observable. One man infected by this malady, may poison a whole community, state or nation. Men unprincipled in love and toleration toward the neighbor, constitute the pabulum of this spirit. It is affirmed by some writers that suicide is contagious, and instances in England, France and the United States are cited in proof of the theory. If any one crime is contagious in its character, surely there is no reason for denying that all are. Whenever the Spirit or influence of which I speak is fairly started, it must spend its fury, and after it has "garroted" its victims and slaked its thirst, it again subsides or removes to another place.

No one will deny that *individuals* considered as such, while they are yet in the lower planes of their natures, are most susceptible to this malign spirit. While the merely animal nature of man rules him to the exclusion of his spiritual nature, he inevitably is morose, jealous, treacherous and unscrupulous. When he finds others so susceptible of his influence as to countenance or consociate with him, these turbulent passions are strengthened, and become bold, reckless, and manifest themselves in overt crimes and libels. If individuals are thus susceptible of this spirit, so must sects and parties be, in the degree that that they are undeveloped in their spiritual natures.

It is this spirit which I see so prevalent around us, that I wish to caution the friends of Spiritualism against. It has no place in, neither does it form any part or parcel of, genuine Spiritualism or humanitarian reform. It is antagonistic to both, and is always the obstacle to true human development or progress. The history of all social and religious reforms, shows that the chief cause of their successive failures has been the insinuation among them of this bitter, intolerant, personal, sectional spirit, which is destructive of confidence among men, engenders personal bickerings, and subverts all humanitarian purposes. In the nature of things, this spirit can have no fellowship with *true* spiritual charities or humanitarian endeavors. Since, then, the spirit of tolerance and intolerance periodically give tone to the human mind and passions, we look hopefully for the speedy return of that spring-time when rivulets of love shall flow from every human heart into the rivers of fraternal relations and the ocean of Divine truth.

CHARLES PARTRIDGE.



## WANTS OF SPIRITUALISM.

WERE a proclamation to be issued from the courts of heaven offering to send aid to the cause of Spiritualism in any particular form which might be deemed most desirable by the great body of its votaries, there would undoubtedly be much variety of opinion among those interested, as to the specific form in which, before all others, the proffered boon should come. Some would ask that Spiritualism might immediately be made respectable, and become fashionable, among the world's people; others would ask that all persecution from the dominant religious sects might be made to cease, and that all opposition to spiritual intercourse might be forever silenced; a third class would ask that the means might be granted whereby we might always unmistakably identify the Spirits that purport to communicate with us, while (not to notice other specific and minor preferences) a vast majority would probably concur in saying, "Give us demonstrations from the spiritual world so signal, conspicuous and unmistakable, as to put it absolutely out of the power of any one to deny their reality, and as to force immediate and final conviction upon all men."

But if we could have our individual wish, we would ask for a boon different entirely from each of those above specified. While we would thankfully accept of each of the above named dispensations as affecting the interests of our common cause, so far as it might be compatible with the laws of divine order, and with other and paramount spiritual and temporal interests of man, yet rather than ask for either or all of them to the exclusion of other objects, we would say, "Give us grace to rightly improve those blessings which, by means of the spiritual unfoldings, have already been placed within our reach."

As for the *unfashionableness* of Spiritualism, in the present state of humanity, this condition, however unfavorable in other respects, is useful in saving it from the corruptions and hollow-hearted insincerities of the world's fashions. The persecutions which an avowal of a belief in its reality is calculated to excite, serve also a useful purpose in keeping out of the ranks of its votaries those whose love of it does not transcend all fears of persecution. As for the difficulty often experienced in identifying the Spirits that purport to communicate with us, it is itself a very useful revelation of the realities of the dark and deceptive spiritual spheres, and beside that, it may yet prove a very important index to some of the more occult laws of spiritual communication; as for the inadequacy of existing spiritual manifestations to convince the more obdurate skeptics, it is just as it should be in order to preclude the bewildering and other ill consequences of suddenly crushing cherished opinions, and abruptly forcing the human mind to receive truths for which, in millions of instances, it would be totally unprepared. And while we would by no means intimate that the existing and operating conditions of the spiritual unfolding are not susceptible of vast improvements, we are, on the other hand, well satisfied that they are encumbered with no obstructions or imperfections which are not attended with some compensating uses.

But while present conditions of Spiritualism, viewed as a dispensation of Divine Providence adapted to the *now existing states* of men and Spirits, are such as mere *human* wisdom could not safely tamper with in the introduction of essential innovations, let us inquire to what extent we are *improving* the instructions which the conscientious and reverent mind may derive from these new phenomena? I speak not now of the teachings of *individual Spirits*, which, taken by themselves, are no more reliable than the teachings of men in the flesh; but I speak of the teachings of the *general phenomena*, viewed solely in their *phenomenal aspects*. These, being carefully studied with a predominant desire to appropriate their logical and demonstrated sequences to the uses of an orderly spiritual and moral life, and thus to improve our relations to God and our fellow-man, would, directly and indirectly, open to the interior view a world of truth as boundless as the ever expanding conceptions of the mind; and its correspondingly unfolded desires for useful applications of its discoveries.

Let us not here be misunderstood. We do not mean by this that the developments of that comparatively momentary period comprised within the last eight or nine years, when taken simply by themselves, and apart from their relations to proceeding divine dispensations, and from the accumulated mental acquisitions and spiritual experiences of the world during the many thousand years that have passed—are all sufficient as indices of spiritual science, and as revelations of human duties and destinies. On

the contrary, we regard such an apotheosis of the *Present* as an extravagance which could only have originated in a mind bounded in its range of contemplations to the narrow circle of its own sensible horizon. It entirely ignores the wonderful outworkings of the Divine spiritual economy in bygone ages, and which, constituting as they do the very *animus* of all human history, stand now as firm and eternal beacon lights for the guidance of all future generations. In fact this view utterly despises the experiences of the bygone ages, and seems to suppose that the past six years have been more fruitful in spiritual light and knowledge than the previous six thousand years had been. But such is not our view. We believe that the world in *all ages* is ruled by a *God* who is *infinite* in all his attributes of Love and Wisdom, and who is equally cognizant of greatest and smallest events—of the movements of a universe, and the falling of a sparrow. Irrespective of any questions relating to mere *human* progress, or its conditions and laws, we believe that this same *God* was as wise and good, and as solicitous for the spiritual welfare of his human offspring, six thousand years ago, as he is at this moment. With our views of that Being, it is impossible for us to suppose that he would suffer even the first receptive generation of mankind to pass without, in some form best adapted to their understandings, revealing to them his nature, his will, the laws and facts of his providence, and in a general way, the whole programme of his future purposes, for time and eternity, with reference to the race of man. This revelation being once made, is necessarily made *forever*, and as to its intrinsic nature and principles, is as unchangeable as *God* himself, however its *forms of outer expression* may be providentially changed in after ages to adapt it to the comprehension and practical uses of particular nations or churches. Nay more; not only must that revelation as to its *inmost principles* (not its external forms,) be as *unchangeable* as *God* himself, but it must be as *complete* as *God* himself. It must thus be an infinite and inexhaustible store-house whence men, spirits and angels may, by *interior* research according to their specific degrees of development, derive that instruction which will make them more wise, more holy, more celestial and divine, without limit. Moreover, this revelation which, as to its interior principles (not its external forms) is thus fixed, unalterable, and absolutely and eternally complete, must eternally stand as the only proper and final criterion of all future revelations, pretended or real; and so far as men, spirits, or angels speak not according to its "law and its testimony," it is *positively certain* that there is no *true* "light in them." Nor is this all: As this one and only fundamental divine revelation, interiorly considered, is infinite and complete in itself, no subsequent revelation that is *true* can, as to the principles involved, possibly contradict it, differ from it, transcend it, or bring to light any interior truth which it does not already and eternally involve, (observe, we speak not now of *external forms of application*;) and the only *real* use that any *modern* or any *still future* revelation can subserve, is to bring more fully within the sphere of the external mind, and to reduce to new forms of outer and practical application, the interior principles of the one and *only* fundamental revelation of which we speak.

When we, therefore, say that we regard the modern spiritual phenomena (considered as phenomena) as opening to the reverent and inductive mind, an ever expanding world of truth, we mean simply that these phenomena, while they are undeniably highly instructive even when by themselves properly considered, present to us the analogues, exponents, and living demonstrations of the realities and intrinsic nature of all the leading spiritual occurrences, mandates, and communications, from divine, celestial and infernal sources, that have been manifested to the world during all past ages. Properly viewed, these phenomena not only demonstrate the eternal reality of spiritual and divine things, and show that spirituality and divinity must have projected, and must, from beginnings to endings, perpetually control, the temporal and material things of this world, but they will serve, in an important sense, as a *grammar* and *dictionary* by which that mysterious Book of *God's* past dealings with, and teachings to, man, may be read in a more interior sense, and *known to be true*. To change the figure, these phenomena should serve to us as the key by which to unlock the infinite treasures of wisdom and knowledge which are stored up in the interiors of that fundamental divine Revelation spoken of above, and concerning the reality of which, in these days of materialism and sensuality, men had well nigh lost all faith.

We recur, then, to our first question, and ask, What, now, in the great Body of Spiritualists, is most needed?—and we answer, We need more reverence, more love, more conscience—in a word, more *religion*—and thence more searching, interior, analytic, synthetic, and systematizing *intellect*; and on the converse, we need *far* less of that flippant, slap-dash, self-conceited and unreverential sciolism which, if we were not afraid of injuring the nerves of those who may feel that they have good reason to apply the remark to themselves, we would say quite too extensively prevails among Spiritualistic writers and speakers. O that all Spiritualists would cease to regard these phenomena as a mere *pageant*, a mere *show*, which the Almighty Ruler has permitted to be exhibited to the world for the mere amusement of idle spectators! *God* has not given us these things as curiosities; he has not permitted them as authorizing any vain inferences as to our "*progression*" beyond that of *Moses*, or of that prophets, or of *Jesus Christ*, or to authorize as to lay aside as *obsolete*, the divine revelations made through them. He has granted them to remind us that his eye is *still* upon us, and that he *still* imperatively demands of us obedience to his laws, as he demanded the same of his people of old, and that without this obedience *no one* can escape those dark and ineffably wretched conditions which are now being disclosed from the lower spheres. By thus reminding us of these things, he calls us to learn the principles of a heavenly life from that fundamental revelation which is *yea* and *amen* and *absolute*, and which being once spoken is spoken for eternity; and with all tenderness and charity toward those who may honestly differ from us in opinion, we will here express our decided conviction, that any kind of Spiritualism which contemns this revelation, or treats it as a *light thing*, will as surely come to naught as any other bubble that floats upon the ocean of vain human imaginings.

Some one is heard to inquire, "To what Revelation do you here refer?" Dear friend, first ask your inmost conscience to what we can alone properly refer in these terms, and if that will not inform you, it may be granted us to give further explanations upon the subject. We will, however, say this much: It is that Revelation concerning which the world, during the last few years, has been overwhelmed with reams upon reams of ignorant and self-conceited trash.

The writer trusts that he pens the last sentence in none other than the spirit of kindness; but when thick coats of mail are to be pierced, and *words* are the only weapons by which we are to pierce them, it is necessary that the words selected should be sharp and strong.

We had intended to be a little more specific in pointing out certain wants of Spiritualism subordinate to the above, but as our space is full, we conclude for the present by taking the responsibility of the above outspoken thoughts, off the broad shoulders of the SPIRITUAL TELEGRAPH, in whose columns we appear in our own peculiarities, by courtesy, and binding it upon the back of humble.

F.

## "Psalms of Life."

We have received this new collection of "Psalms, Hymns, Chants, Anthems, etc., embodying the Spiritual, Progressive and Reformatory sentiment of the present age, by John S. Adams." We hazard nothing in saying that this is a valuable compilation, and every way far better adapted to the present wants of Spiritualists and Reformers than any similar work which has hitherto come to our notice. It is destined to have an extensive sale. We are prepared to supply all orders at the publisher's prices. Single copies seventy-five cents; the usual discount to the trade.

## Emma Frances Jay.

We learn that Miss Jay's health has been so much impaired by her efforts at the West, and the influence of the climate on her constitution, that she has been obliged to discontinue her labors. As soon as she recovers we shall probably hear of her presence in this particular region. The note before us is without date or post mark, so that we can not speak of Miss Jay's whereabouts; but we desire to inform her—as this paragraph may perhaps attract her notice—that there are several letters addressed to her in our care, now remaining in this office.

## The Amateur Choir at Dodworth's Academy.

MISS EMMA HARDINGE cordially invites any ladies and gentlemen attending the meetings at Dodworth's Hall, who have good voices, to assist her efforts to improve the music by strengthening the choir. Miss Hardinge offers gratuitous instruction to any who need it and are deterred from joining the choir by lack of musical knowledge; and points to the progress which has already been made in the musical exercises of these meetings as an inducement for all those capable of assisting their further progress to join their aid, however small, to the efforts of those already engaged in it. Apply to Miss Hardinge, at her Musical Academy, 553 Broadway.



## THE INVESTIGATING CLASS.

The Investigating Class met as usual at the house of Charles Partridge, on Wednesday evening, March 3d, the question being, "What was the origin of the first man?"

Dr. Orton said:

Man, as we see him, is composed of a material organization and intelligence, or a reasoning spirit. As his spiritual part is hidden and intangible, science inclines to derive him from matter, and the question is not so much as to the exact *modus* of the derivation—for that we scarcely expect to master at present with much certainty—as to the fact whether he is to be regarded as an outgrowth of the material, or of the spiritual world—whether he is a child of earth or of heaven.

I confess that I have little sympathy with that theory which finds the germ of humanity in the lower grades of matter, and traces it on through the mineral and vegetable to the animal kingdom, and thence through tadpoles, cats and dogs and horses to the monkey, and ends by making the monkey blossom into a man. Human consciousness revolts at contemplating such a pedigree as this, which is no small evidence against it, and the scheme is quite as illogical as it is unsightly.

My second objection to it is, that an effect can not go beyond its cause. A ball driven by a force capable only of carrying it one mile, can not be propelled by it two miles. A progenitor can impart to its offspring no qualities which it has not in itself. We can conceive it possible that mind, creative mind, should produce matter, but can not conceive it possible that unthinking matter should produce mind—that from rocks and drift and seaweed should spring the faculty of reason.

Again, if the higher orders of brute animals have ever changed to men and women, or generated men and women, why do they not do so now? It has been said, and very truly, that wherever we find a law, that law is universal. I repeat, why do we not witness examples of such outgrowths or metempsychosis now-a-days?

Analogy is but another expression indicative of the same universality of law. The transformations of the tadpole and the grub are adduced as analogies of the supposed change of animals to men. But I apprehend the tadpole and the grub are rather embryonic forms of the frog and the butterfly, developing, like other embryos, in the direction of their own specific forms. Certainly the general law is, that like produces like; so that in all the observations of the world, during many centuries, I presume it would be impossible to find an example where an animal or a vegetable has overstepped its bounds, and a dove been born of an eagle, or a plum of an apple. There is development, there is progress, but each genus progresses in its own line and order—the apple as an apple, the horse as a horse, and man as man.

What are the analogies in our own plane of activity? We do not construct minerals, vegetables, nor animals, but we construct other things; and by examining the processes we adopt we may discover a general law applicable to all constructions. When we propose to build anything, as a house or a ship, we first build it in idea, carefully adjusting its dimensions and its parts, so as to fit them to each other, and make of them a unitary or complete whole. This is our spiritual house or ship, so to speak, which we then proceed to clothe with the proper material, to ultimate in matter. And such must necessarily be the process in every construction. Where parts are to be adjusted to each other, where there are to be qualities and functions, a place to be filled, and a purpose to be subserved in a construction, a plan must precede the ultimatum of the thing itself. The bounds, parts, qualities and purposes of a world, of a mineral, of a vegetable, of an animal, and of a man, in every part and function, must of necessity have been definitely settled in idea, before any of them could be made.

To say that man originated from a necessity, that when the world reached a certain point of development he naturally and necessarily sprung into being, and there stop the inquiry, it seems to me, is not answering the question of man's origin at all, but evading an answer. I know it is said, in explanation of this so-called position, that every ultimate atom is the germ of a man; and that after having gone through all its previous stages of development, in the end, of course, this germ becomes a man. But how came it to be the germ of a man at all? In order to find out the origin of the man we must know the origin of the germ. By a parity of reasoning, a person unacquainted with the modes by which a watch is made, might content himself by saying that it came into being as a necessity; for there is no

less evidence of design, contrivance, the fitting of parts to each other so that each shall subserve a special end, in a man, than in a watch. And what other thing is there in the universe, so far as we are acquainted, that is able to form a plan and fit parts into a whole, and set that whole in motion, aside from mind? Mind, we know can do this—it is a proper function of mind—but we know of nothing else that can. Then, if we would be logically sound, and just and impartial in our decisions, giving to facts and deductions their natural weight and effect, there can be no escape from the conclusion that man is a production of mind, and not of matter.

For these reasons, and others which I have not now time to state, I conclude, therefore, that the origin of man is spiritual. A planning mind at the head of the universe establishes the being of a God. And as I find in man a planning mind, an aspiring instinct, and a constant tendency to create—to imitate the Grand Architect in his works—this, taken in connection with ancient and modern revelations, and the testimony of our own consciousness, establishes me in the belief that man originated in the Heavens and from God. In the highest revelations he is called the child, the begotten of God; and I see no reason to doubt it. It is quite certain that no other conclusion will meet all the demands of the question. This will. And if we fail to be able to trace out the mode of his transit from Heaven to earth, and his ultimatum in a human form, we are still justified by the conclusive evidences in the case in this decision as to his origin.

To explain the *mode* of the origination of the first human being, various theories have been devised. That of Swedenborg is ingenious, but relates only to the peopling of this earth. As near as I remember, it is this. The finest essences of the material world were culminated in a fruit, or egg, hanging on the bough of a tree. This was guarded and nourished by angels, and impregnated and vivified by the Most High; and in due time, from it an infant was born, who became the founder of our race.

I have no wish to outrage the opinions or prejudices of the world, but it is well known that I regard God, in a very literal sense, as the Infinite Man, as male and female, and as the father or procreator of all intelligent beings, whether men or angels; all angels having first been men. I further am inclined to believe that God ultimatum himself in matter, that is, took on himself a human body (which was the first begotten,) before any other man, or angel, or intelligence was made; and that from him, legitimately, in his humanity, sprung the first man; and that all the globes, as they have been successively created, have in like manner thus been peopled by him with his children.

The following paper, submitted by Dr. J. R. Orton to the Investigating Circle which met at the house of Mr. Partridge, on Wednesday evening, February 25, was crowded out of our last number. The question for discussion was: "Are there such things or conditions as mortal and immortal; and if so, what is it that is mortal, and what immortal?"

Are there such things or conditions as mortal and immortal? I reply that there are. In an absolute sense, however, I apprehend, all things must be considered as immortal. Bodies alone change, while the atoms of which they are composed ever remain the same. Material organizations, then, are mortal, while their ultimate atoms and all spirit are immortal.

By what I have here said, I by no means intend to admit the eternity of matter as to its beginning. I allow to it, however, the same duration in the past that I do to the portion of spirit which, becoming individualized, vitalizes a man or a thing. In both cases the life-principle or essence is from God, but it is quite too fanciful reasoning to assume, therefore, that matter is uncreated—has existed forever with God.

In looking to man as a microcosm of the Infinite—a finite model of the Deity—it seems to me not impossible to arrive at a reasonable conclusion as to the origin of matter. We find constantly emanating from ourselves various forces, gaseous, magnetic and electrical, corresponding probably to all the elements which enter into the composition of the material universe; and into the universe they doubtless enter and become operative after leaving us. Mind is power. Love is life. Mind is a birth of love. Mind acting on love is creative; and hence man may be considered as generating in the battery of his brain, and pouring out from himself into the natural universe the essential elements of matter. Our globe, I apprehend, is in a state of constant increase or growth. The same is probably true of other globes. The atmosphere is full of atomic particles, waiting to

be absorbed into animal, vegetable or mineral organizations; but the origin of these atoms, in my opinion, as already intimated, is the action of mind on individualized life, extending throughout the entire universe of intelligence, with the Grand Creator at the head.

As a more extended reply to the last clause of the question, "What is it that is mortal, and what immortal?" I would say that spiritual organizations, whether angels, men or things, are not in themselves necessarily immortal. Nothing is absolutely immortal but God, and the life-germs which emanate from him and vitalize all identities. Spirits, whether of men or things, as organizations, become immortal by virtue of the intelligent conjunction of life and mind—what Swedenborg calls love and wisdom, and what we, especially in the lower departments of nature, often denominated positive and negative. These are unities fitted to each other; and when conjoined form a double unity, and without this conjunction there can be no development of an organization anywhere. This conjunction is doubtless the first and strongest law of nature; and if so, in its real and true being, it is able to defend itself against assaults from all quarters, and accordingly to preserve its identity as a separate individualization forever.

## SCIENCE VS. SPIRITUALISM.

MR. EDITOR:—Many of your readers may have heard of, and some few read, a work with this title, recently published in this city, being a translation from the French of a gentleman holding a high position in his own country, for piety and literary and scientific attainments. When a man writes a book of such bulk—nearly a thousand pages—on any subject, we would naturally expect that there must be something at bottom, some foundation, some idea to challenge general attention; and we would especially expect that in a case like this, where the author announces a proposition new and startling to the scientific and unscientific world, his facts and theories thereon should stand the test of truth. I do not take up the pen to criticize or review M. Gasparin's book, but simply to point out what appears to me to be a glaring inconsistency in one of his deductions—the most important one in fact—from his experiments, upon what he denominates the "Turning Tables." After giving a detailed account of numerous sittings where were present ten operators, he comes to this conclusion as to the immediate agent which operates in the production of the phenomena:

"I affirm that there is an agent, that this agent is not supernatural, that it is physical, communicating to physical objects, motions determined by our will. Our will, I say, and this is, in effect, the fundamental observation which we have gathered on the subject of this agent; this it is which characterizes it; this, also, which compromises it in the minds of many. They would resign themselves, perhaps, to a new agent if it were the necessary and exclusive product of hands forming the chain, if certain positions, or certain acts, assured its manifestation. But the case does not stand thus; the moral and physical must combine to give rise to it."

A very large number of experiments had been made by the persons associated with the author around the tables, one of which was the re-production of numbers from the thought. This consisted in some one of those around the table thinking of a number, as five, ten, or more, and writing it upon a slip of paper, that it might afterward be proved there was no fraud on his part. Then the person who acts as director of performances commands the table to indicate by blows the number written upon the slip of paper. This, our author informs us, has invariably succeeded.

It appears to me that the result of this experiment is fatal to the position taken relative to the fluid-theory, and in fact totally overthrows it. Ten persons sitting around a table, all possessed of an equal or like quantity of this fluid-force, purpose to do something—to make the table move. Very well. As long as they know the time or times it shall be made to move, and are thus allowed to exercise their wills (assuming the author's theory correct,) in concert, with that object in view, they will make it move. But when they do not know the number of times it is desired the table shall move, of course it will continue its motions just so long as they act upon it. When no signal is given to stop the table in its motions, as in the experiment where only one of the circle knows the requisite number, the table will continue to move until the majority of the operators get tired, or suspend the operation of their wills upon the fluid. It must argue collusion between this individual possessed of the number and the other operators, or a most marvelous power of thought-reading on their part.



To render more clear the fallacy of the conclusion embodied in the preceding extract, it is necessary to quote still further the result of an experiment instituted to test the *relative fluid-power* possessed by different operators. He says:

"We had remarked one individual, whose commands were always promptly and clearly executed. We engaged him in a struggle with each of the experimenters successively. A high number was secretly communicated to his adversary, a lower number to him. The adversary issued an order for the table to strike the number of blows indicated by his thought, and it remained to be seen if the person of whom I speak could arrest the blows when they had reached the number designated as his. Now his will always carried it; always, at the precise figure secretly indicated to him did he succeed in preventing the execution of the command of his adversary. The reverse of this experiment was attempted. This person was charged with the command and the execution of the higher number, while each of the other experimenters in turn should endeavor to suppress the blows after they had represented the smaller number. The result was as foreseen. Nothing prevented the table from obeying to the end; but nothing could be more comical than the visible difficulty with which it accomplished its task from the moment the two numbers, or the two wills, ceased to coincide. . . . We at last found the exact balance-point of the forces. To the most powerful person were first opposed two children, who were immediately vanquished; then two men, who succeeded no better; then two others, one of whom we found almost in a condition to struggle alone. The last two cut short the execution of the command at the precise limit fixed upon by them."

Here, then, we have a confirmation of the existence of the fluid-force or agent, by an individual trial of their relative powers. So far, all appears fair and consistent. But presently we shall see how completely all this theory is demolished by another experiment, adduced by the author to combat an objection which might be raised against the truthfulness of the operators. The particular objection to which he is replying is, that the members of the circle may use muscular force in the reproduction of numbers from the thought. He says:

Among the numbers called for, the malice of a witness had placed a cipher, and the foot designated for its expression was at the left of the operator, *beyond the sphere of his muscular action*. Now, the command having been issued without producing any response, we were all extremely annoyed, convinced as we were, that our powerlessness for the time being was so great as to prevent our obtaining even the simple elevation. I confidently assert that if the experimenters placed in front of the foot were ever tempted fraudulently to apply mechanical action, they were at that moment. Our nerves were intensely excited, and our impatience was at its height; nevertheless no motion was observed, and to our great relief the figure was announced to be a cipher.

Here is the difficulty. It is impossible to understand why the table should not have moved when the cipher was given as when a number was given. All the conditions, so far as the *fluid* was concerned, were precisely the same. If the *fluid* was under the control of the wills of the operators, it must have been put in motion at each time. There being no knowledge in their minds that a fraud was being perpetrated, there was nothing to prevent the wills from operating, and consequently the fluid. If, as in the experiment of the trial of forces, it was an agent under the control of the wills of the operators, and the greater amount of it residing in one man was able to overcome the amount existing in the two children, and then the two men, how, or upon what principle, can it be said that *nine* individuals, in this cipher experiment, were overpowered, paralyzed, by the opposition of only *one* man? Either this one man possessed more fluid power than the other nine, or—the theory is not correct.

I will make one further quotation in reference to this subject:

"When all the operators, excepting one, are absolutely ignorant of the figure to be executed, the execution (if it is not fluidic) should proceed either from the person who knows the figure and who furnishes, at the same time, the motion and its check, or from a relation which is, instinctively established between this person who furnishes the check and his *vis-à-vis* who furnishes the motion."

What possible difference can it make whether the action be fluidic or muscular, as far as the *modus* is concerned, as by the former trial of fluid strength, it would be precisely in this manner that the forces must operate, fluidically as well as muscularly?

This fluid theory is singularly accommodating. When it is necessary to accomplish a certain result, the amount of this power existing in ten individuals can be brought into vigorous operation, even the raising of a table with a man weighing one hundred and fifty pounds upon it—and this without contact; but, as occasion may require, this wonderful accumulation and concentration of power may be neutralized by another only one-tenth part of its own volume. Verily, the "Turning Tables," of M. Gasparin should furnish us a lesson in logic as well as Science!

## REMARKABLE EXPERIENCE IN SPIRITUALISM.

LAWRENCE, MASS., January, 1857.

Messes. Editors:

You will doubtless have expected to hear from me before this time, regarding my experience on the subject of Spiritualism, and having a little spare time, I will avail myself of it for that purpose. I have investigated the subject of Spiritualism for about six years, and seen every form of manifestation, from the tips of the table to the trances speaking. Physical demonstrations were always most satisfactory to my mind, being naturally skeptical, especially when those physical demonstrations have occurred in the absence of all visible contact. I will briefly enumerate a few of the manifestations which I witnessed, as well as experienced, during two or three sittings.

At the first sitting my hand was controlled by some invisible agency, which caused me to record several interesting items of prophetic import, in which I had no faith till I beheld them veritably accomplished. On this occasion I proposed various mental questions, to which I received satisfactory answers, by loud raps on the table. In answer to a mental call, I had a multitude of raps given me on various parts of the table, each rap being as loud as would be made by a forcible and energetic stroke of the human fist, and so distinct that the location of each one could be easily determined. Next the invisibles requested those composing the circle to sit away from the table, promising to give us demonstrative evidence of their existence and power. Having complied with their request, by sitting away from the table and leaving it alone in the center of the room, it immediately started upon one foot, and performed very skillfully; after which it stood upon its four feet. It then started upon one foot, at the opposite corner. It came down again very gently, and commenced rocking from side to side with an extent of motion and velocity of speed which seemed wonderful, considering its ponderous weight and its large dimensions. The same power which thus moved its weight and sustained its balance, began to drum upon the table, giving every conceivable variation of musical time. Sometimes the table was arrested in its motion with the quickness of thought, in a position where its gravity would have rendered its descent to the floor inevitable if it had not been sustained by some invisible power. It is worthy of remark, that the table above alluded to was a large extension table, and on this table there were three pitchers of ice water, six tumblers, a number of slates and pencils, sponges, etc., etc., all of which remained perfectly stationary during the time that the table was made to perform these surprising feats.

At the second sitting, I was at the table with a number of other mediums, when my hand began to move as if in the act of writing; and although I hid my hand under the table, the Spirits wrote through the hand of a medium, "give C—the slate, and let him write." The slate and pencil were handed to me; I was immediately influenced to write a number of communications to different parties in the room, and signed names with which I had no previous acquaintance. A well known gentleman in Lawrence (coffin maker by trade), stated at the time, that the communications were the product of my own mind, to which idea I did not object. At this instant my hand was violently shaken, and wrote out with a rapidity exceeding anything I ever saw, "If you doubt the reality of the writing, call for the raps." At the close of this sentence there came a prolonged volley of loud raps, like a hail shower on the table. My hand was again cataleptic, and wrote out the following, "One hundred and fifty." I was at a loss to understand what was meant by this unfinished sentence. My hand was again controlled to cypher out in quick succession a considerable number of items of varying numerical amounts, each one being answered by a corresponding number of raps on the table. At the close of this, I was impressed to add up the column, which amounted to one hundred and fifty, being the exact number contained in the unfinished sentence at the commencement of this paragraph.

The controlling agency stated that its object was to reveal to our minds, by presenting appropriate phenomena, the fact that reference alone to Spirit power could account satisfactorily for the movements. It urged its claims to a personal identity, gave the name by which it was known when on earth, etc., etc.

After this the Spirits suggested the propriety of each one present proposing some mental question, a correct answer to which should satisfactorily prove that it was from a spiritual source. By this means a great diversity of phenomena was called forth. One desired a multiplicity of raps of simultaneous product; another wished to be addressed by a departed friend; another called for the tips of the table; another wished the table to revolve in a circuit; another called for raps on the wall; another for a written communication, etc., etc. Notwithstanding the great diversity of desire thus mentally expressed, each one was accurately responded to by the Spirits then in communication.

I have frequently had the pleasure of listening to divers imitations produced by the Spirits upon the table, such as sawing of wood, chopping, planing, driving nails, regular and irregular drumming, the sinking of a vessel at sea, etc., etc. I have heard music from instruments without visible contact; I have seen strings broken in two places, and have had my hand scratched with the broken fragments; I have taken hold of the broken string and examined both ends, when it has been forcibly drawn out of my hand; I have seen an instrument move round of its own accord, like a *thing of life*. I have seen a piece of coin placed on the edge of the instrument, and thrown at me by invisible hands, hitting me in every instance on such a part of my person as I then specified; I have seen a piece of a sponge conveyed back and forth from the instrument; into the hand of each one in the circle, but saw not the power that conveyed it. I have heard imitations of the engine whistle, from its faint notes in the distance, to its loud roar within the walls of the station-house. I have been informed, when in

Lawrence, through my own hand, in writing, of arrangements being made in the town of Mattawan, in the absence of any other means of intelligence, and but for which the people would have been disappointed. I have been compelled to leave home at night against my wishes, and go to the house of the afflicted, who have always been restored on such occasions. I have been taken from my chair, and lifted over it, and placed upon my back on the floor. I have had my boots drawn from my feet, raised to the ceiling of the house, made to revolve in a circuit, and then descend with regulated speed to the floor. I have tried to pull them on again, when they have been torn from my feet, leaving the straps in my hands, in which position I have been held for ten or fifteen minutes. I have been raised from my chair by a power claiming to be spiritual, and have had my coat drawn off my back. These are but a few of the items which I have seen during my investigation of Spiritualism, and which can be proved by the attestation of numerous and respectable witnesses. I have had the influence come upon me, and have delivered addresses in an unconscious state; I have had the most beautiful visions that the human mind can conceive of. I have seen the arrangements of the celestial paradise—its mansions, its gardens, its fields, its mountains, its valleys, its bounded homesteads, and its boundless prairies with their diversified scenery. O the transcendent beauty of the celestial mansions! No earthly mansions, though exhibiting in their construction the nicest architectural taste, and ornamented by the most elaborate works of art, can compare with them. Its garden beds are separated by golden paths; the borders of which are rendered luminous by the rival tints of elysian flowers; its fields are covered with a rich, lustrous carpet of variegated hues; its mountains rise with their inhabitants to supernal heights of glory, and still appear to stretch in the dignity of true aspiration toward their creative Father. Its valleys are rendered radiant by verdant beauties, and furnish an extent of scenery far transcending the Spirit's power of vision. Its homesteads, especially those tenanted by its older inhabitants, totally baffle description. There is peace, joy and plenty throughout the entire extent of those celestial provinces. The ethereal prairies appear less elegant than the enriched plain, but furnish ample means of spiritual emigration. Indian Spirits experience an exuberance of joy in bounding across those prairies.

The Indian Spirits exult in a conscious deliverance from the tender mercies of civilized barbarity and the cruel usage of the pale-faced hypocrite. They often approach the borders of the Spirit land, and assist those who are undergoing the process of transition from the rudimental to the Spirit home, and spread the joyful tidings of the Spirit's deliverance from mortal captivity.

The concluding portion of the foregoing account seems visionary and imaginative, but I am assured by the invisibles that it is real; that heaven is a reality, and that its inhabitants are tangible beings; that they very much resemble what they were in the earth life; that the sensations of the Spirit are more acute in a spiritual state, in consequence of the spiritual body being more highly refined and sublimated; that a body is essential to emotional existence; and that, as the Spirit requires an organization through which to hold intercourse with external objects in a life of gross materiality, so it requires a body to capacitate it for the enjoyment of the felicities of the higher spheres of existence. They also state that a man's future condition is greatly modified by his actions or his procedure during his earthly pilgrimage; that according as a man sows, that shall he also reap; that all are rewarded in accordance with the deeds done in the mortal body; and that, by carefully reviewing the nature of our lives, we can know what our future destiny will be.

Yours in the established belief of the intercourse of the two worlds.  
THOMAS C. CONSTANTINE.

## "THE HEALING OF THE NATIONS."

A WORD TO ALL WHO ASPIRE TO A HIGHER LIFE.  
Having recently read the above work, and feeling my spirit greatly refreshed and strengthened with its heavenly influences, I can not forbear commending it to all lovers of truth and rational philosophy. It is not only the "Book for the millions," as our worthy friend Tallmadge says; but in my estimation, it is the "Book of Books," transcending in merit, in the beauty, purity, loveliness, truthfulness and grandeur of its philosophy, the Bible by more than two thousand years in the time of progress. According to its teachings, no place is found in the universe for Divine wrath and vengeance. All are alike, and forever, the object of God's love, pity, and tender care—the difference between the two extremes of human character on earth being as a mere atom when compared with perfect wisdom. No one can possibly read this book without having been thereby made to progress towards a higher plane of moral character.

It is a work overflowing with beautiful imagery, constantly opening some new window of Heaven, from which pour forth overwhelming streams of love and wisdom. Could all in this nation read this book during this year, it would accomplish, in my estimation, a great work towards the regeneration of the whole people. It carries with it a remedy for every evil, a balm for every wound. It is a heavenly dove, hovering over every human being, with Divine messages of love and wisdom, addressed to every class in every condition of life. I urge it upon the attention of Spiritualists because I judge that but comparatively few have read it, and because it appears to me most happily adapted to supply a great deficiency among Spiritualists generally—namely, a want of more *Spirituality*. To one and all, we say, read it and urge others to read it; and to heads of families we would suggest the daily reading of a chapter in the family till completed. For having so done, you will bless God, and be better prepared to bless the world.

Fraternally thine,  
J. M. BLAKESLEY.  
LEVONIA, N. Y., February 15.



## Interesting Miscellany.

## ALONE.

BY A. B. BROWN.

Wear and worn with the whiter air,  
Treading the locks of his long white hair,  
Why stretch the pilgrim so lonely there,  
In grief on the way-side stone?  
His head is bent, and the tears are seen  
To trickle the long white fingers between,  
And he sighs, "Alone—Alone!"

From school cometh homeward a lovely child,  
How light is her step, and the notes how wild!  
The ring in her musical laugh:  
Her bound and books on her arm are hung,  
And the breezes of autumn abroad are flung,  
And the breezes are dancing her curls among,  
As she trippeth along the path.

She pines, and murreth much to scan  
The sorrowful thought of the poor old man;  
She hath looked all her childish glaze,  
And with lips half parted, awhile she stands  
As she timidly peeps beneath his hands,  
And, "Why art thou weeping?" asks she.

He raises his head, and with mute surprise  
He mureth the glance of those large blue eyes,  
So tender and soft in the piteous guise,  
And he speaks with trembling tone:  
"My daughter, I'm weary of life, for I know  
Not a home in the wide world to induce my woe,  
Nor a friend to weep over me when I may go,  
For I'm left here Alone—Alone!"

"And have you no father, or mother, or son?"  
"Of all I have loved there remember not one,  
Nor a spot that I can call my own."  
"They are gone, and I wander deserted and old,  
With no one to love me, and no one to hold  
To my desolate heart in this wilderness cold,  
For I'm left here Alone—Alone!"

"God bless you, my child, may you never like me  
In this valley of tears a lone wanderer be,  
When the lights that could cheer us have flown."  
He places his hand on her silver hair,  
And gently he kisses her forehead fair,  
And he whispers on as she lingers there,  
And he sighs, "Alone—Alone!"

More slow is the tread of the maiden now,  
And a shadow of musing is on her brow;  
Her young mind hath something to think on I know,  
That ne'er it hath thought on before;  
For she murreth low to herself, and a tear  
Hath rubbed her bright eye of its hazy clear,  
And fallen her soft cheek o'er.

Now cometh old Nere with bark and bound—  
How she twines her little white arms around  
His neck so shaggy and gray!  
Not often, methinks, has the old dog been  
So tightly and fondly embraced within  
Those arms as he is to-day.

And he knows, too, for his eye expands,  
And he licks with joy her little hands;  
And he seems surprised, I woe;  
And he barks again in his wild delight,  
With his great black paws on her shoulders white,  
As he clasps his huge rough head so tight,  
And he wonders what it can mean.

She has listened away and hath homeward sped,  
She hath hid in her fond mother's lap her head,  
And she trembles sobbly the while;  
Now stretch the loved one her grief to subside,  
Till she rubs her beautiful eyes of blue,  
And the light of her innocent soul breaks through,  
To rainbow the tears with a smile.

And now when the nightfall has come, she doth go  
To her bedside with pace that is lingering and slow,  
And her eyelids are speedily close,  
And she listens ever, all breathless, to hear,  
If droveth the sound of a footstep near,  
Or a welcome voice, for a child's fear  
From her pillow hath banished repose.

And at midnight she starteth from visions of sleep  
More close to her mother's warm breast to creep,  
And her arms round her neck are thrown.  
Again, and again, doth she nestle her head  
On her bosom, and when a tear is shed,  
And a little but heart's prayer is said,  
As she murmurs, "No—not alone!"—Exchange.

## SPIRITUALISM AND MISS SPRAGUE IN TROY.

The Troy Daily Times, of February 23, contains an able report of a lecture delivered by Miss Sprague, of Vermont, on Sunday evening, 22d ult., at Harmony Hall, the usual place of meeting for the Spiritualists of that city. We submit the Editor's introduction to the report, which speaks for itself; and in answer as he is one who "believes Spiritualism to be a delusion and a sham," he should be listened to respectfully by all officers and others, who are of a like sound and respectable faith. Hear him:

Spiritualism has more believers, and its doctrines more followers, in Troy, than most of our readers will be prepared to believe. We heard a gentleman of high social standing, himself an ardent Spiritualist, give it as his opinion that among our citizens there are not less than eleven hundred believers in the new theory, yesterday.

Their meetings, which are held every Sunday afternoon and evening in Harmony Hall, are very well attended, almost as much as those of any religious denomination. The audiences are select and intelligent, and many of the addresses delivered exhibit strong minds, and a careful study into the truths of what may, not improperly, be termed religious science.

Female spiritualists rank quite as high in this church as those of the other sex. In phantasmic bodies, hypnotic and orichalcum collars, quite as much as gold-rimmed spectacles and a white neck-tie. It is the "great wonder" of the sexes. We do not wonder that strong-minded women rush into it eagerly. There is not on the face of earth another organization better calculated to give them prominence of position. It is the Eastern Hall clique of America. If Spiritualism were to become a power in the land, the great boon of Universal Suffrage would be easy of attainment.

Still, as we have said, the audiences at Harmony Hall embrace a great deal of intelligence and respectability. Many of our most honorable and respected citizens are among the disciples of the new theory; and while we ourselves believe Spiritualism to be a delusion and a sham, we shall be the last to question the motives which lead such men as these to give it their adhesion. Their character is the guaranty of the honest impulses by which they are actuated.

We attended Harmony Hall last evening, for the purpose of listening to the address of Miss A. W. Sprague, who had been advertised to deliver a trance lecture. Miss Sprague is a young lady, hardly passed the boundaries of girlhood, apparently. Her eyes are large, dark and lustrous. Her brow is rather high for a female, but the observer would fail to detect the traces in her features of an intelligence very far above the common order of womanhood. She was simply but neatly attired in a black dress, with a broad lace collar. There was no attempt in her outfit to follow the dictates of fashion; no display of jewelry or finery. She was seated upon a small temporary platform, with a table before her, upon which were placed two vases of artificial flowers. It is impossible for us to overcome our natural repugnance to seeing a woman upon the rostrum, but we think the appearance of Miss Sprague in that position is less objectionable than that of any other female we have ever seen.

After the opening exercises, the Spirits took possession of Miss Sprague, who fell into a trance, or, was supposed to have fallen into a trance, during which she sang in a very sweet tone, a Spirit-song of several verses.

The choir followed this with "Home, Sweet Home." When this was concluded, Miss Sprague began to exhibit indications of falling into the trance state again. The motions preceding this lapse were very singular, and we hope we shall not be accused of a desire to ridicule, when we say that they reminded us forcibly of an elderly lady, falling asleep over her knitting. However, this was soon finished, and then the medium began to deliver, in a clear, ringing tone, a very able address, purporting to be communicated to her by the Spirits. We can only say that, if it was extemporaneous, there are very few among our most popular off-hand speakers who can equal it in beauty of composition, strength and logic. As a literary address, wholly distinct from the rhetorical teachings, it was one of the most beautiful and striking to which it has ever been our lot to listen. We can not forbear giving a brief sketch.

A POOR—A nice young woman, very genteelly dressed, left a tract, not long since, at the house of an infidel, who, upon being asked if he would read it, replied, "Certainly, madam, with the greatest pleasure, but I am sorry to see you in such business as this. The tracts that you carry to the poor, though doubtless well meant on your part, can not relieve their wants and necessities in this winter weather; but if, instead of carrying them such things, you would only furnish them with bread, or the means of getting it, you would be truly an angel of mercy." "I don't want none of your infidel doctrines preached to me," answered the chamber, as she slammed the door in his face.

DR. BELLHOS ON ANAESTHETICS.—The N. Y. Herald says that on last Thanksgiving Day the Rev. Dr. Bellhos delivered an address at his church, Fourth Avenue and Twentieth-street, upon public anaesthetics, taking the ground that the drama, in proper hands, was a valuable aid to the priest and press in enlightening, cultivating and reforming the people. He also took strong grounds in favor of the opera. Some of the managers and leading artists of New York have since tendered to the reverend gentleman a piece of plate, as a mark of their recognition of his liberal views. He has written a letter declining the testimonial, and expressing a desire to address the theatrical profession especially.

"THE LONG BOW."—Among the State of New York, in one corner of the State, or last week, for the following reason: An Indian girl, while collecting Indians left her child alone in the house, and on her return to the place where she had left it, she could not find it. Calling about the name, the only reply she received was the singularly mournful note of this bird, which from that time was denominated "the long bow." The legend is beautiful, and might have been invented for the land of the Indians, in the State of Maine. The poetical reader will recognize that a similar idea is conveyed in the closing part of "The Little of Ayrshire," the most charming of all the lesser works of Byron. The note of the bird is represented as imitating the wailing of a soul, and that the bird's song is a "mournful melody," "Zelinda's name." The idea, however, is not original with Byron, being old as the hills, which are a little older than the valleys, and common to many countries. The Persian legend is the best of all those that have been traced upon it.

A ROMA DRAM.—Some months ago, a poor German refugee of German birth was charged with murder. A singular combination of unfavorable circumstances induced a general belief that he was guilty, and the public excitement against him was very strong. He Smith, a local newspaper man in the jail, and became convinced that he was innocent. In the face of a hostile public sentiment he volunteered his services as counsel for the poor German, spent nearly a thousand dollars from his own purse in collecting evidence, and argued his case before the jury. By his untiring exertions, the fact of his innocence of circumstances was cleared up, and the innocence of his client made manifest, not only to the court and the jury, but to the public. Mr. Smith, with characteristic benevolence, covered his magnanimity by giving the poor German a small fund of \$2000 dollars in money. Testimony to this is his own pen, and his own record. We wish it was less rare.—National Anti-Slavery Standard.

NOVEL RECONSTRUCTION TALKS.—The late Social Revolution in France have set the philosophers and seers of Paris to speculating upon the probable causes of a calamity which, with more or less violence, afflicts the country periodically. At a late sitting in the Academy of Science, an essay was read on the subject, in which the idea was advanced, that the outbreaks of the storm are chiefly occasioned by the stress from Africa. It is conjectured that the hot blast, in its course over the sea, causes a rapid and copious evaporation, and that the vapors are carried by it, and finally condensed amid the cold atmosphere of the mountains in the center, East and South of France, where they descend and flow into the plains and valleys in fierce torrents, whose volume is swollen by the waters of the melting snow. This is, at least, an ingenious and plausible theory, whatever may be its practical value.

CHINA TEA DRINKING.—A correspondent of the Machinery Advocate, writing from Foo Choo, China, says: "Several American ships are lying in port, waiting the arrival of green tea. Americans are green enough to prefer an infusion of Prunian time, reflecting that article as scarce and high in the vicinity of 'green tea' that the natives can hardly afford to use it on the remoteness of the peninsula. If some hundreds of good ladies who go with their heads tightly bandaged a day or two each week with sick headache, and whose only remedy is 'green tea,' would abandon the use of 'green tea' altogether, they would find in the remedy itself the source of the disease."

TWO SONS OF TWO ROMANS.—The Russian peasant, male or female, is, when sober, always mournful, dejected, dejected. All the way he sings are monotonous complaints, drawing, pining and despairing. You have heard how the Swiss soldiers used to weep and the sometimes with home sickness at the notes of the Ranz des Vaches. The Muscovite moult has a perpetual home sickness upon him; but it is a sickness not for, but of his home. He is sick of his life and of himself. When drunk, only, the Russian peasant lights up into a festive, corpse-candle sort of gaiety; but it is temporary and transient, and he sobers himself in sack-cloth and ashes.—F. S. S.

A RACE VANDERBILT.—Editors are strange people. One of the fraternity West, who appears to have become disgusted with the profession, assigns the following reason for vacating his chair: "The undesignated retiree from the editorial chair with the complete conviction that all is vanity. From the hour he started this paper to the present time, he has been solicited to lie upon every given subject, and can not remember having told a wholesome truth without diminishing his subscription list, or making an enemy. Under these circumstances of trial, and having a thorough contempt of himself, he retires in order to recruit his moral constitution."

A CHAM OF SOMNAMBULISM.—On New Year's night there was a ball at one of the taverns in Whitney's Point; all were enjoying themselves in the dance—the band were pouring forth their joyous notes—when the company were startled by the appearance of a lad of about fifteen years, with nothing on but his night gown, who marched from one end of the hall to the other, and took a seat by the side of the musicians, and apparently looking on and enjoying the scene before him; but on observing the young man more closely, it was discovered that he was asleep, and had walked from his father's (Mr. Duff) house to the ball room in the somnambulist state. He was taken home before he was awaked.—Binghamton Republican.

CHRISTIANITY AND THEIR BIBLE.—The lawyers use their statute books; and believing in their own immortality the same as the Spiritualists did their Bibles about 1840. But the man (who is more than a Christian) reads the Bible as he would a novel; and believe in the world's eternal being, somewhat as Columbus did in the existence of a new world.